# THE PACIFIC

Pac Theo Sem
Reading Room

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**MUST LOVE AT LAST!**

Whether the time be slow or fast,
  Enemies hand in hand
Must come together at the last
  And understand.

No matter how the die is cast
  Or who may seem to win,
You know that you must love at last!—
  Why not begin?

—Witter Bynner.

Pacific Theological Seminary

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## THE RETURN OF B. FAY MILLS AND THE QUESTION OF THE RELATION OF JESUS TO GOD THE FATHER.

The return of the Rev. B. Fay Mills to the evangelical ministry is likely to bring to the front the question of the deity of Jesus. For instance, The Religious Telescope states editorially:

"The return of Mr. Mills is a bomb-shell in the camp of those who have been denying the deity of Jesus Christ. Formerly we spoke about the divinity of Christ. But those who deny his deity have proclaimed the divinity of all men, putting them almost on the plane with the Lord, and giving them the possibility of reaching that same high plane. Consequently, we have ceased speaking about the divinity of Christ in order to be understood properly, and set forth the deity of our Lord and Savior. It would be a sorry day for the world if it had to depend for its salvation upon the religious philosophy of those who deny the deity of Christ. All that they can do now is to proselyte members from other churches into their own fold."

One of the addresses Mr. Mills is now giving in the East is on "The Deity of Jesus." The Telescope makes mention of the remarkable address given by Mr. Mills in support of this belief at the Parliament of Religions in Chicago at the time of the Exposition there in 1893, saying in that connection:

"To him, more than to any other man, unless it be Joseph Cook, fell the duty of defending the religion of Jesus Christ. Early in the session, Joseph Cook's nature was so wrought upon by the speeches of some Orientals, who attempted to place their religion upon a par with that of Jesus Christ, that he made one of the strongest thrusts against the weaknesses of the other religions that ever has been dealt in the United States. His entire nature was aroused, and the lion within him asserted itself. He paced back and forth across the rostrum, and defended the religion of Jesus Christ as very few men were able to do.

"The chief point made by Joseph Cook was that the Oriental religions cannot take away the effects of sin. He used the illustration of the red right hand of Lady Macbeth. After his analysis, there was a general conviction that only the religion which he set forth was able to cleanse away the blood-red stain.

"But the representatives of the other religions, in their flowing robes, came again. They occupied the platform, and the novelty of the exercises drew large crowds. Besides, they said some good things. Our own religion was more of a commonplace, and had none of the novelties of the ones departing from Christianity. Indeed, it seemed that all was going to swing away from the real base.

"At this juncture, B. Fay Mills took his place upon the platform and made the greatest plea for the deity of Jesus Christ, and for his power to save the soul from sin that ever had been heard from a platform in America. The effect was almost magical. There was a complete turning about on the part of those that had looked with some favor on the Oriental speakers and their messages. It almost became a camp-meeting, and the auditors lauded the one who had dared to come in and assert the fundamental and superior strength of Christianity. From that time on Jesus came into his own. The false religions, the incomplete religions had spent themselves, and nothing was left for them to do. The address of B. Fay Mills had a greater effect for good than that of Joseph Cook, not because it was stronger, perhaps, but because it came in at a time when the force of the other's had been spent, the psychological moment, as it were."

We observe that church papers generally are reserving their comment until they have Mr. Mills' statement in its entirety. His statement of spiritual experience will be found in The Pacific this week. Next week we will give his article "My Theological Development."

It will be observed that Mr. Mills is endeavoring to hold to many of his beliefs of recent years but to show how they all center in Christ, and that every one is merely a glimpse, a broken light of God as he was manifested in the matchless Christ.

At the present it seems very remarkable that he should have been able to satisfy the conservative Presbyterian theologians to such an extent as to be voted membership **unanimously** in the Chicago presbytery. Does it indicate advance on the part of some of the Chicago Presbyterians? or does it mean that Mr. Mills is going to take his stand now with those who hold steadfastly to the traditional views and brand as heretical those who accept what has for some time been termed "the new theology"? We hope that it will be found to mean the former and not the latter.

There ought to be more of a getting together on the part of the theologians. It is to be hoped that Mr. Mills will not be found confusing in his utterances as to the deity of Jesus as he goes about the country.

The Rev. Dr. John Howard Mellish, rector of Holy Trinity Church, Brooklyn, wrote in a recent article on "The Atonement": "When we go to Jesus himself and his teaching we find no suggestion of a natural chasm between God and man; Deity and humanity are not two alien natures, but one nature. All moral natures are essentially one in kind. Christ's prayer for men was 'that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.' That oneness is a moral unity. The justice, mercy, kindness, pity, truth, which are in men are kin to the justice, mercy, kindness, pity, truth, which are in God. In God is their source and perfection. In Christ there is moral oneness with the ethical purpose, the ideal, the will, the spiritual life of God. Man is God's offspring, 'begotten, not made.' 'I and my Father are one' was true of Christ as 'the firstborn of many brethren,' and is, in possibility, as the goal of spiritual life, true also of his

brethren."

Gradually the Christian world is coming to see that "the life eternal consists in bringing our spirits into at-one-ment with the eternal Spirit." "The process by which this at-one-ment is reached is the continuous atonement. In the consciousness of Jesus it was first experienced, and in his life it is made clear."

Rhondda Williams, one of the most eminent of British preachers, says that redemption "consists in the ascent of the human spirit to power and victory through the recognition of its unity with God and the world."

"When it begins to dawn upon us that in our deepest life we are one with God and the world, the process of reconciliation begins; when that is complete we have found the full redemption."

Jesus had that sense of unity supremely, and all down through the centuries he has been bringing men and women to interpret life in terms of that consciousness and from the viewpoint of God the Father. And, whether in heathen land or Christian land, whenever a man has come to a realization of that relation it has transformed his life. Tagore had it in India, and turned from a life of wickedness to works of righteousness that will forever enshrine him in hearts the world over.

Paul ages ago got that consciousness and it transformed his life. Many of the mystics have had it in a marked degree.

We do not need to understand or to explain how it comes about. It is a mystery. Neither do we need to understand how Jesus had that consciousness supremely nor how he brings it to others. The fact that he had it and leads others to it are the things to be emphaasized. Some insist on saying that he had it because he was God. Many believe that he had in other ways. But all enthrone him as the Matchless Character—the Light and Life of the world.

If love is not divine there is nothing that is divine. "God is love", wrote the Apostle. And nowhere else in all the history of the world can there be found such an embodiment of love—of unselfishness and service and sacrifice as in Jesus of Nazareth.

Several years ago Lyman Abbott wrote a book entitled "In Aid of Faith". In it he said: 'It is nowhere said in the New Testament, nor is it the doctrine of the Christian Church, that Jesus of Nazareth was God. This has been said sometimes by theological teachers in the heat of theological controversy, and infidelity has seized upon and taken advantage of the erroneous declaration; but it is not the declaration of the Bible nor of discriminating Christian scholarship."

Dr. Abbott goes on to say: "It is in truth unthinkable that God should be a man, that God should hunger and thirst and sleep, that God should be sent from God and pray to God. What the New Testament declares is that God was in Christ; that Christ was God manifest in the flesh; that Christ was the image of God and the brightness of his glory; that there is one mediator between man and God —the man Christ Jesus; that the Word which was with God and was God was made flesh and tabernacled among us. Look through the telescope; do you see Saturn and its rings? Yes? Oh, no! You see a reflected or refracted image. If Saturn and its rings were where the image is they would be far too large for your eye to take in the vision. Christ is the image of God—God brought within the compass of a human vision; God manifest in human flesh. In a true sense God is forever manifesting himself in human lives, but these lives are only single colors. In Jesus Christ all the colors of the spectrum are woven together into a single perfect ray. In others they are maimed and broken by the human atmosphere through which they are refracted; in him they are as clear as when they first issued from the sun. The noblest human lives speak of God only in divers portions and in divers manners—broken, fragmentary, imperfect; Christ's life is the perfect Word. In other lives God is a pilot, but the human will still holds the helm, and is slow to obey, or obeys not. In Christ's life God holds the helm, and every movement is the movement of his perfect will. That God should become a man—this would be incredible; but that God should enter into a human life and so fill it with his own affluent being that it should become the manifestation of himself to men—why should this be deemed incredible?"

It is our judgment that bombshells are not a desirable thing in church circles anywhere today any more than they are among the nations. They decide nothing, and they do immeasurable damage.

Over in battle-scarred Europe the other day the spokesman of a company of soldiers said to a Scotch chaplain, "We are going to the front tonight we'd like to have the sacrament before we go. Can you give it to us? And as the man thus appealed to writes of that sacred scene he says:

"I have never dreamed that I should see such depth of feeling for eternal things. Do not tell me this is Armageddon. It is not the end of things. It is the Resurrection and Pentecost we are passing through."

Men of various sects and creed and every shade of belief knelt together in that solemn hour, one in Christ and God, and the chaplain writes:

"Talk of your churches, your sects, your quarrelsome divisions! When men are face to face with the eternal, as we are out here, these things are as forgotten as the dust that blew last year over the the remotest sand heap into the atlantic."

The churches have a mighty task before them today, if a reign of anarchy over all the world is to be avoided. Let us get away from bombshells, and get together on the essentials. Jesus said that the great commandments were: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind" and "thou shalt love thy neighbor as thyself."

This do and ye shall live, is the message of the ages to individuals and nations.

Let us imitate in no way the past when wars were fought the Father. Rather let us unite under his banner—recog- over the question whether Jesus was of one substance with nized almost universally today by the great thinkers in all lands as the one transcendent figure in human history, toward whom the world has been growing for nineteen hundred years, the immensity and saving power of whose teachings we apprehend only minutely even today, and which we have only begun to practice, who nevertheless has marched at the head of every upward movement for more than eighteen centuries, and who will go on at the head of the procession until all life shall be transformed and God's will be done on earth as it is in heaven.

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God never has been satisfied with worship without the worshiper, gift without the giver, service without the servant.

## A UNIQUE EXPERIENCE IN THE FIRST CONGREGATIONAL CHURCH.

About 1,200 people had a unique experience in San Francisco Tuesday evening when they listened in the First Congregational Church to a noted woman from England and heard dropping from her lips the words: "Do not let any conception of honor precipitate you into this war." The speaker was Mrs. Snowden, wife of Mr. Philip Snowden, a Labor party representative in Parliament. It was significant also that Mrs. Snowden put forth a plea for the stopping in this country of the sale to the belligerents of munitions of war. She remarked that she came to the Woman's Peace Congress in San Francisco as the representative not merely of several organizations now working for peace in England, but as well of thousands and thousands of others who were not speaking out because they did not wish to be branded as traitors. Secret diplomacy, balance of power, and the exploitation of other peoples under the guise of "development" had some saberlike cuts from Mrs. Snowden.

A woman of charming personality, with most pleasing voice, that could be heard distinctly in all parts of the large auditorium, with a mind grasping the subtleties of the great present-day problems, and with thoughts expressed in choicest language, Mrs. Snowden's address Tuesday evening was all too short for her hearers. Applause greeted her declarations again and again, and at the close of the address was prolonged until she arose in gracious acknowledgment. She is to speak again in the First Congregational Church next Sunday evening.

A young woman in Liverpool a few years ago, she was a member of Dr. Aked's church in that city. Now, here on these far shores, coming out for a brief time from the darkness and agony of her homeland, she gives a message which stamps her as one of the world's prophets.

Mrs. Snowden's words Tuesday night showed that she has a vision of a New Jerusalem—a city of God over all the earth; and her plea was for men and women everywhere to arise and build it.

The meeting Tuesday evening was one in a series in the International Conference of Women Workers to Promote Peace. Mrs. Mary Wright Sewell presided. A suggestive verse on the program was—

"When the soul of woman conquers and
God's banners are unfurled,
We shall gain a glimpse of heaven
From the hilltop of the world."

Tagore's prayer for his country was also thereon:

"Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by Thee into ever-widening thought and action.
Into that heaven of freedom, my Father, let my country awake."

Forceful addresses were also made by Madam Katherine Tingley, the founder of the "Parliament of Peace and Universal Brotherhood," and by the Rev. Dr. Aked.

Dr. Aked presented some new and startling facts from Europe gone mad, and plead in impassioned manner for sanity here in our land, for men and women willing to suffer for peace. People were counseled not to believe the many lies in the newspapers; and, at this point in his remarks, Dr. Aked, with the indirect sanction of Mrs. Snowden as he glanced toward her, declared that "as Mrs. Snowden well knows, there are men and women on their knees tonight in England because they believed the lies told there some months ago."

"O Truce of God enduring,
Come Thou to all the world,
And may Thy flag of beauty
In each land be unfurled."

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## DR. VAN HORN PREACHES ON "CALLING THE NATIONS TO REPENTANCE."

The Rev. Dr. Van Horn preached last Sunday morning in the First Congregational Church of Oakland on the subject "Calling the Nations to Repentance." His text was taken from the 21st verse of the 18th chapter of First Kings: "How long halt ye between two opinions?" In a preliminary word concerning the prophets he protested against that conception of the ancient prophets which presents them as long-faced, emaciated men going about with weeping and wailing. "God never made prophets out of that kind of material." They were men with a message for the rulers and the people of their day—reformers, and more often laymen than ecclesiastics. If Jeremiah did go about the streets carrying a water pot until the people looked at him in amazement it was not craziness that actuated him so to do but that he might, when the people were ready to hearken, dash the pot to the earth shattered into fragments, and thus graphically convey the consequences that would come upon the city for its transgressions.

The Message of Elijah, said Dr. Van Horn, was one of personal rebuke of Ahab and his people. "This people have sinned against God." "Choose ye this day whom ye will serve." This is always the message of the prophet.

Coming down to later centuries, Dr. Van Horn asked "What about our own day?" Again and again there are times when nations are called to decision and judgment, for decision is judgment. "Choose ye this day whom ye will serve." Over and over the words apply.

Attention was called at this point in the discourse to the turning of late to a renewed interest in and reading of the Old Testament because it was found to fit so admirably the life and need of the present day. And it was remarked that the prophets of today were found not so much in the ranks of the ministry as in those of the laity. Some of them were commended for their courage and faithfulness to conscientious convictions—Bernard Shaw in England, Rosa Luxembourg in Germany, Jane Addams and William Jennings Bryan in our own country. As to the latter it was remarked that almost every motive for his resignation had been suggested by critics except what was perhaps the actual one, founded in the truth that "a man may so hate and abhor war that he will avoid even the appearance of encouraging it."

Dr. Van Horn went on then to speak of the spirit which lies back of the mere cause or the occasion of war—the things which impel men to it. He read militaristic utterances which suggested certain German authors at once to his hearers, and then immediately came out with the emphatic declaration that similar language could be found in the literature of every one of the warring nations; and

that none is without sin and stain and blame.

Then came the home thrust, "What as to our own land?" Taking up the sale of munitions of war to the belligerents, Dr. Van Horn said that he pitied the man who could read with complacency what the deadly instruments furnished by the people of the United States were doing in Europe, and remarked that he blushed for shame for the man who could rejoice in prosperity for our country thus attained. And the question was, "Can we go through such a cataclysm without a lowering of our humanity, the dulling of all that is finest within us?"

In the concluding part of the sermon there was mention of some of the things which B. Fay Mills has said were instrumental in leading him back to his old-time belief, and the reminder was that this is a world and this a generation in which all have sinned and come short of the glory of God, and that it is necessary that we get down to the fundamental things in life. The sermon closed with the words of Kipling,

"Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

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## MR. BRYAN IN ADVANCE OF HIS AGE.

In his address on the Exposition grounds last Monday Mr. Bryan made no reference to his recent resignation and there was no direct application of the principles laid down by him to the problems now facing President Wilson. But they apply nevertheless.

Mr. Bryan said in the course of his address:

"Most of the sins which nations commit against each other find their source in the failure to apply to nations the moral principles which we apply to individuals. The more we onsider this tendency to ignore in international matters the common rules of everyday life the more we wonder at it. Beause there is no other rule which can be substituted for it. To illustrate what I mean, let me ask you to consider one of the most familar errors which we have to encounter.

"If anyone is asked his opinion of the commandment 'Thou shalt not steal,' he promptly replies that it presents a self-evident truth; and yet we know that the man who steals a small amount is, as a rule, more certain of punishment than the man who steals a very large amount. Why? There is no logic by which the fact can be justified, but we all know that the man who commits grand larcency has more apologists than the man who is guilty of petty larcency; and we further know that the stealing of any amount by an individual is more quickly condemned than the larceny of territory by nations. How many must join in the violation of a moral law in order to convert theft into patriotism?

"And so with the commandment 'Thou shalt not kill'; no one would risk his own reputation by attempting to defend the act of any individual who commits murder, either for money or out of revenge, by what process of reasoning then, shall we convince ourselves that the moral character of the act is changed when the killing is done on a large scale for the securing of territory, as the outgrowth of race or religious hatred, or because of family ambitions or trade rivalries?

Mr. Bryan pointed out that we have in this country the machinery by which peace can be preserved, while the nations of Europe have only machinery for war."

"We have thirty treaties linking us to three-quarters of the inhabitants of the globe and pledging us to the investigation of every dispute before a declaration of war or the commencement of hostilities. The plan embodied in these treaties gives us an honorable means of avoiding hasty action, it gives us an opportunity to appeal to the sober second thought of those with whom we have a controversy.

"These treaties do not make war impossible; we can, under these treaties, have war if, after due deliberation, the people really want war; but they give the parties to the treaties a chance to think before they shoot."

In a plea for the use of persuasion instead of force Mr. Bryan said:

"The side I take is not supported by precedent. But it is the growing side that I am on and the dying side to which I am opposed.

"Force begets force, love begets love. Suppose you can get the same agreement between nations by persuasion or by force. Measured by today there is no difference in the result. Measured by years, the agreement gained by force lasts until one nation feels strong enough to undo it by force. Gained by argument, the agreement holds, because the nations are still friends. I appeal to you to consider that difference when you come to deal with international affairs.

We have said that Mr. Bryan is in advance of his age. Is he in advance of the teachings of Jesus? We do not believe that he is. The sooner the world gets up to Mr. Bryan's position the better will it be for it. This war will give considerabe impetus that way. And ere many decades history will put Mr. Bryan in the ranks of the prophets. Ridicule him if you will, but all will come up to his standard some day.

It is an easy thing to say just now that while the United States might be arbitrating the questions at variance with the European nations, great havoc might go on. But are those treaties that our government negotiated mere "scraps of paper." People have been lifting up their hands in horror because of Germany's holding of treaties as "scraps of paper." Well, what about our "scraps" now? Why do we act as if those treaties had no existence?

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## ENGLAND'S LABOR PROBLEM CONTINUES.

A special writer on the London Times stated in that paper on the 15th of June: "I observe a tendency in some quarters to ignore or belittle, and in others to deny, the influence of labor troubles on out-put in spite of Mr. Lloyd George's emphatic warning. They are said to be exaggerated or to be in process of removal. These views are not based on knowledge. The evils have not been exaggerated; they have been understated. Not half of the truth has been told. I have previously pointed out that different districts are very differently affected, and that some are practically free from serious labor troubles; but where they exist they are very bad indeed. Disputes are of daily ocurrence about the demarcation of trades, about unskilled labor, and about wages. For instance, the plumbers see the coppersmiths carrying off some tubing; they 'down tools' instantly on the ground that the coppersmiths are taking their job. The carpenters make a few holes and the drillers 'down tools.' The shipwrights fix some bolts which are a little too long, and the ship-fitters 'down tools.' In the shell-shops, where the engineers hold sway, the trouble is not with other trades, but with unskilled labor or female labor, which must be used if the plant standing ready is to

be utilized. Disputes about wages are constantly occurring. The ground may be a demand for higher rates or it may be the time or method of remuneration. Then, men are daily leaving one employer to go to another, in spite of the Order in Council prohibiting inducements. It has no hold over the men, who may go merely for a change of on the chance of some advantage, or because they have heard something about some other works. I do not blame them; the fault lies with the employers who have competed for their services, and with government departments which have allowed extravagant bonuses to particular firms."

The correspondent takes up again the loss because of drink, and says: "In one large establishment in which about 10,000 men are employed on government work, every day an average of 1000 men are absent the whole day and between 2000 and 3000 absent part of the day. On some days as many as 1300 are absent the whole day. This goes on day after day, week in, week out.

But worst of all he says is "the deliberate limitation of out-put, which forces willing men to do less and far less than their best." Where this practice is in operation the out-put has been cut down in some instances to as low as one-third of the quantity turned out by less skilled men working no better machines under no better conditions.

This writer declares that there is no improvement, that it is only deceiving the public to assert that there is. His judgment is that there will be no improvement until the government takes control.

Lord Cromer has come out with a letter in which he says: "The trade-unions fulfil a useful function. Their existence is very necessary, they have in the past often rendered good national service. . Nevertheless it is impossible to blind oneself to the fact that at this time of national crisis the interests or supposed interests of the unions are diametrically antagonistic to those of the community in general. The latter wish to increase the output of war material by every available and legitimate means. The influence of the trade unions, on the other hand, has for a long time past been exerted in the direction of diminishing production in order to maintain a high level of wages. It is useless to inquire whether in the interests of labor this is or is not a wise policy. This is no time for dissertation on economics."

Lord Cromer says further that the methods heretofore adopted for settling trade disputes by arbitration, conference, etc., which are held as necessary in time of peace though cumbersone, are wholly unsuitable in time of war; indeed the system has broken down completely.

Lord Cromer does not look for any very favorable and widespread results to come from Lloyd George's appeal to the workmen and declares in favor of the course recommended some time ago by the Spectator—"abolish root and branch during the war all those trade union restrictions that limit or tend to limit production."

But Lord Cromer regards the government control over the profits of employers as scarcely less important than that of the unions. As to this he says: "A very general idea appears to exist amongst the workingmen that in many cases the employers are making huge profits. How far this opinion is justified, or the reverse, I cannot say, but there can be no doubt of its prevalence, and it has, not unnaturally, led the artisan class to hold that under such circumstances they may demand excessive terms for their labor. There ought to be no insuperable difficulty in the way of putting this matter right. The facts in each important case should be examined. The figures ought to be verified by some independent authority and then published. Undue or excessive profits should be rigorously curtailed.

## CHRONICLE AND COMMENT.

Frank H. Wiggin, treasurer of the American Board of Commissioners for Foreign Missions, has transmitted more than $163,000 to Turkey and the nearer East, within the past eight months, for Armenians and other immigrants in this country whose usual means of sending funds to the families left behind them have been cut off by the war. This $163,000 is entirely apart from the sums the Board has sent to its own staff for salary and expense accounts and from special gifts from friends of the missionaries, for relief of suffering, or for Red Cross work. The money had come for the most part in small sums. Much of it had been brought to the Board's office by the donators themselves and many had been the tales of anxiety, of self-denial, and of poverty which came out in connection with the deposits.

Louis D. Brandeis of Boston, who has been preaching the gospel of efficiency for the last few years and who has been actively engaged in experiments designed to eliminate industrial warfare, ran counter to the testimony of Samuel Gompers that about the only hope labor unionism has of prevailing was the elimination of the idea that to increase the production of the individual was to harm the organization. "It is my belief," he said, "that an increase of production and a stoppage of waste will increase appreciably and permanently the welfare of organized labor. If I were an industrial worker I would belong to a union, and the first thing I would try to do would be to make the union man superior in accomplishment to the non-union man. I would try to make every other man feel that he was a traitor to the cause of unionism if he didn't give the best that was in him. And of course there is no defence for the man who tries to advance the cause of unionism through violence. I think unions have made a great mistake in protecting such men. There is no bitterer enemy of unionism than the man who indulges in violence.

A recent news item from Berlin states that so far as the newspapers discuss the Socialist manifesto declaring for peace under certain conditions, they are unanimous in condemning it. The Vossische Zeitung pronounces it incomprehensible and devoid of all logic. It asserts that even the Socialist press admits the impossibility of leaving wholly unchanged the territorial status of the countries involved. The Kreuzzeitung thinks it would constitute a grave danger to a country fighting for its very existence to permit the manifesto to stand uncontradicted. The statement that the working classes are opposed to the annexation proposal is denied. The paper asserts that the suggestion that Germany make peace overtures is to ask Germany to assume the role o a conquered country, and that this demand tends to weaken Germany by creating the impression abroad that a considerable part of the people are tired of the war, which is false. The Tageszeitung regards the publication of the manifesto as regretable, and asserts that it should have been addressed to the Governments of countries fighting Germany. An interesting fact in connection with the manifesto is that it was written May 7 but was witheld until Italy's entrance into the war.

The delegates appointed by Japan to represent the Flower Kingdom at the Panama-Pacific Exposition, according to the Japan Magazine, published in Tokio, returned to their native country with glowing accounts of the cordial reception they got everywhere in the United States, and with the conviction that any anti-Japanese sentiment

in this country was rapidly dying out. Admiral Dewa was especially pleased with the sentiment toward himself and his countrymen which he found during his stay in America, according to the Japanese periodical, "and he assures his countrymen that feeling in the United States is friendly toward Japan. His welcome at the White House by President Wilson was a splendid example of the warmth and sincerity of American friendship, and a similar spirit prevailed among all the officials he met, as well as among the many citizens he constantly came in contact with. The Admiral was convinced that Japan's participation in the San Francisco Exposition must have done much to alleviate anti-Japanese feeling so far as it existed on the Pacific Coast. He further expressed the belief that the increased communication which the opening of the Panama Canal would bring about between the two countries would do something to break through the veil of ignorance that, more or less, prevails at present, and thus bring the two peoples into an attitude of more mutual confidence and co-operation."

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## SOME OF THE THINGS SOME OF THE WOMEN OF ENGLAND ARE ADVOCATING.

It was rather startling to come across in a late number of the Nineteenth Century, one of the great British monthlies, the following in an article by Mrs. Archibald Colquhoun:

"In the discussions as to the future which now take place wherever two or three women are congregated together it is a commonplace to hear the most respectable matrons advocating without a blush either the adoption of polygamy or some form of what used to be called free love.

"Women have a marvellous faculty for detachment in discussing these questions, for it is practically certain that the up-holder in the abstract, of these heterodox doctrines is not only a model of respectability but would be exceedingly shocked at the behavior of the young woman (a 'war mother') glanced at in the preceding paragraph, should that young woman chance to be in her service."

The writer of the Nineteenth Century article states that monogamous marriage "enjoys a position of security to be attained only by institutions which are the result of crystallised experience," and quotes Westermark, the eminent investigator and writer as saying: "The history of monogamous marriage is the history of a relation in which women have been gradually triumphing over the passions, the prejudices, and the selfish interests of man."

Mrs. Colquhoun expresses the conviction that arguments against polygamy or free love need not be founded on any high moral grounds, that they rest chiefly in the feelings and prejudices of women. She goes on to say: "The other claim put forward is that women who may not have an opportunity of marriage, or may not want to be permanently embarrassed with a husband, should be permitted by social codes to have a child if they are in a position to provide for one. The qualification is introduced to meet the obvious objections to starting a child in life without any prospect of being able to keep it without help from the state."

Recently a book was published in London in which was a thorough study of polygamy, ancient and modern, and an open advocacy was made of the same.

It has been published also in this country, but with a criticism to counteract its effect otherwise.

## MY SPIRITUAL EXPERIENCE.

**Rev. Benjamin Fay Mills.**

One of the Chicago pastors graciously said yesterday that my change was not so much a reformation as a transformation. That is my own conception of my recent experience.

My spiritual development through all my life has proceeded by a series of radical and revolutionary metamorphoses.

I could not forget that night of recreation years ago, when as a young man engaged there in business and living a life of unrestrained worldliness, in one great critical hour my whole attitude and purpose of life was completely changed, and I began to love the things which once I hated and hate the things which once I loved. Since that hour I have held the highest ideals of character and endeavor and have given myself to honest effort to conform my life to them.

There shines also, with unmistakable clearness, the yet deeper experience of the day, many years later, when I had become an evangelical minister and interdenominational evangelist, when it seemed to Mrs. Mills and me as though there were no genuine Christians—neither ourselves nor others—in the sense of those who should really practice the teachings of Jesus. This we determined to endeavor to do and we gave ourselves unservedly to attempt the practice of the Sermon on the Mount. I even went far enough to pay a man who unjustly sued me, and in a remarkable fashion we discovered, or rediscovered the principle of power that lies in an entire surrender of the will to seek first and only the Kingdom of God, and we came to think of Jesus as teaching "by authority," not because He "came down from Heaven," but because He had tested and proved the practical working of this principle in His own life.

Then there came upon us a mighty hunger and thirst for the enduement of the Holy Spirit, as we read of it in the Acts of the Apostles and discerned it in the experience of Paul and some of the early Christians. I had heard hundreds of ministers and thousands of church members confess that they had never known this realization in this manner, and I joined with them in earnest prayer that we might be filled with the Spirit. And there came at last a most memorable hour when I locked the door of my room and knelt down, determined never to arise until God unmistakably spoke to me. And then there came to my soul an utterance from that Voice, that Voice that speaks when there is none to speak. I arose, anticipating some great flood of light or ecstasy, but instead I was led through testing after testing, until at last there came to me that "Light, rare, untellable, lighting the very light, beyond all signs, descriptions, languages," which, in greater or lesser radiance, has shined within me until this day.

I should deny my own soul and the Great Over Soul if I denied that I have seen God.

I have found Him in nature.

I have clearly seen "the invisible things of God since the creation of the world," perceiving them "through the things that are made, even His Everlasting Power and Divinity." I have never "worshiped and served the creature rather than the Creator," nor failed to give myself to my best possibility of the keeping of the First Commandment, but I have found the Divine Spirit, which is above all expressing itself "through all and in all."

I have found God in men. I have never ceased to find God in Christ. That, however, has seemed to me almost

like a kindergarten lesson compared with the mother's finding God in her child and the child in the mother and that the university and postgraduate course consisted in finding God in the unlovely, the enemy, the grafter and the prostitute. I still see the spiritual value of this, but I also perceive the unapproachable, necessary "light of the knowledge of the glory of God in the face of Jesus, the Christ."

I have seen God in experience, trying to learn the "profound lesson of reception" of events, conditions and circumstances, "nor preference nor denial," and to contemplate the facts of life from the highest point of view and to gain the serenity that comes from absolute trust as the fixed attitude of the mind.

I have found something of God in the best intuitions of my own soul, but I see how that even in the best of men, and their reception of the "True Light that lighteth every man that cometh into the world," it can truly be said that "the Light shineth in darkness and the darkness apprehendeth it not."

Now, added to what I have experienced in the past, comes a new and vastly greater realization of the matchless Christ, that all these glimpses have been but as broken lights of God and that "no man hath seen God at any time but the Only Begotten Son, who was in the Bosom of the Father, He hath manifested Him."

This is a Lost World. In all human history not one man has succeeded, taking his own standards of success. In all our social organizations there is not one that is not honeycombed with the elements of disorganization.

I have been proclaiming the dawning of a new spiritual era. I have been an optimist of optimists concerning the world. And now I have seen the enemy come in like a flood and felt the earth quake and rock and shudder, and I have cried, "Who is sufficient for these things?" and have prayed the ancient prayer, "Lead me to the Rock that is higher than I."

I have had a creed and it is this: I believe the best I can think, being fully persuaded that if what now I think be not the Truth, it is because the Truth transcends my present power of thought. I still hold this creed, but in my own ignorance and limitations I have felt the need of a Spiritual Master, and for myself and the world I have felt the need of a Divine Saviour, a need that, if it is met at all, is met once for all in Christ. What I have now learned of the Atonement has been born from my own quenchless and unsatisfied demands, my sympathetic perception of human need and the growing assurance that there must be adequate provision to meet it, until, in the endeavor to practice my principle of the committal of myself to the best I coud think, I have said of the Christian Revelation, "It ought to be true, it must be true, it is true," and the conviction, the assurance and the realization have come to me that the great human need is met once for all in the mission, the sacrifice, the message and the victory of Jesus. I seem to have gathered up in my experience an actualization of the inadequacy of all Christian knowledge and endeavor, and the sufficiency of the Atonement and Power of the Christ and the anticipation of the consummation when all things shall have been made subject unto Him.

So my new theology, which is the oldest Christian doctrine, is an intellectual vision, but not so much this as a spiritual realization from the satisfaction of an insatiable hunger and the will to enter, if I may, in the world's behalf, "into that which is left behind, of the sufferings of the Christ." Just what this means to me I will try to state in the succeeding article, on "My Theological Development."

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## PRIVATE PROFIT AND THE NATION'S HONOR.

### A Protest and a Plea by Drs. Aked and Rauschensbusch.

The Rev. Dr. Aked and Professor Walter Rauschenbusch, of Rochester Theological Seminary, have framed a protest against the furnishing of munitions of war to the waring nations of Europe which is in part as follows:

Though this business is carried on by private capital for profit only, its magnitude today is such that it involves the nation. Foreign people know nothing of the Bethlehem Steel Works, the American Locomotive Company, or the Westinghouse Air Brake Company. They see a stream of war-supplies issuing from America, and the nation as a whole is charged with the responsibility. A few will pocket the profits; our nation will bear the ill-will created by this industry and the sense of shame that may come to us when history writes her verdict on this fateful year. . . .

If we accept the inherited ethics of political life at all, the nations at war have a terrible warrant for their energy in constructing and using the forces of death. Each nation believes it is fighting for the integrity of its land, the safety of its homes, the preservation of its historic institutions, and its future freedom and greatness. When any nation sees itself threatened with dismemberment of its territory, the ruin of its efficency, the breaking of its spirit, and the emasculation of its collective virility, there is a sombre remnant of moral dignity even in acts of war. But our nation is under no such stress. Our war industry gets no justification from the right of self-defense. With us it is a question of cash. In our Revolutionary War a German princeling sold the military services of several thousand Hessians to England. They are held in contemptuous remembrance in our history. Why? They fought efficiently. But they fought the battle of an alien country for hire. Is there any moral analogy here?

The Christian sentiment of our people has taken high moral ground on the war questions. We have pitied the European nations for their bleeding desolation. We have lectured them on their madness. We have solemnly met, at the call of our President, and prayed Almighty God to end the war. But when lucrative contracts came our way, a tremor of cupidity ran through financial circles, certain stocks went up by leaps and bounds, and the vast social resources of America turned around to feed and stoke the fires of destruction. Where was the effectiveness of the American conscience then? The desire for peace among the nations has been one of the noblest elements in our national faith, but the stronger that desire has been, the more shocking is the contradiction between our professions and our practice. We are in the position of a Christian gentleman who sincerely hates the liquor traffic but can not resist the attractive rents offered by the liquor trade for his real estate. All honor to those business men who refused on moral grounds to handle war contracts! They deserve more than the murmur of surprise and respect which greeted their action. If this war proves to be the bloody angle at which the road turns from ages of warfare to an age of peace, History for centuries to come will study the part played by different nations on this Calvary of humanity. Is

America then to stand in the sight of posterity with a bag in its hands?

Perhaps the most dangerous product of the war trade is not the ammunition sent abroad, but the financial interests built up here at home. These interests are directly concerned in seeing the war continue, and in seeing it spread. Peace would be a calamity to them. If sincere negotiations for peace should begin tomorrow, their stock would tumble. We know how deeply and insidiously commercial interests can influence the press when a change in public opinion threatens their profit. We know by bitter experience what political pressure they can bring to bear. The future of these war interests depends wholly on the political action of governments. Is it likely that they will flourish in our country without registering their existence in national politics? Enormous pressure is said to have been brought to bear on the President in May and June to issue an ultimatum to Germany and we have trembled on the brink of war. We cannot afford to have such sinister influences at work. Many of us believe that our nation has a peculiar mission to restore peace. Nothing is so likely to tamper with our judicial qualities, to undermine the confidence of other nations in our sincere friendship, and thus to frustrate that mission of peace, as the growth of these war interests. They will create an American "war party." When the foreign market fails, they will turn to the home market, and we shall feel their influence in the demand for American militarism.

The war trade is excused on the ground that international law permits the exportation of arms by private citizens of a neutral nation. No one denies the legality. But an action may be legal, and yet selfish, unfair, and dangerous. A legal right, if pushed too far, may become a moral wrong. Jefferson in 1793 defended the right of Americans to export arms to France because it would be a hardship to stop their regular line of business, which might be "their only means of subsistence." Such reasoning has little application to a huge national trade, newly developed for this war, and diverting our industry from peaceful trade to militarism. Even in international law the trade in arms and ammunition is on the thin end of what is permissible. Governments can not go into it without losing their neutral standing. The shipments of private citizens can be confiscated without redress if captured, and even the ships carrying them can be destroyed in case of need. Our nation would be far safer against the risk of war if no ammunition were being carried on the same ships with peaceful supplies and passengers. Amid the terrible dangers of this world-war this questionable private right should be suspended for the sake of our public welfare.

Our trade in arms is defended on the ground that the sale of arms by neutrals protects small and peaceful nations when attacked by strong militaristic nations. Unless they could purchase arms in case of need, they would have to arm themselves the more heavily during peace. It may be said in reply that great nations maintain navies for just such cases. The small and peaceful Boer republics had no chance to profit by our war supplies. It was England that bought them and used them against the Boers. If the sale of arms by neutrals were really in the main to the benefit of the little nations, the great nations who have written international law would doubtless long ago have abolished it. At any rate our caterers are hardly influenced by these unselfish considerations of international policy. They are in the trade because it pays. The rest is smoke which clouds the issue.

We are also told that an embargo under the present circumstances would work hardship for Great Britain and her allies only, and therefore would have an unneutral bearing. The reply is plain; the exportation of arms under present circumstances also works hardship for one side only, and has a still more unneutral look. The right to lay an embargo is recognized by the Hague convention. Our government prohibited the exportation of arms to Mexico for a time and declared that a neutrality which enabled Huerta to obtain arms through the possession of ports and prevented Carranza from obtaining them through lack of ports, was a mere 'paper neutrality." There has been no explanation by our administration why that action would not be a just precedent in dealing with the one-sided war trade with Europe.

Our trade in arms is bad because it is inhuman; it is also bad because it is so plainly and tremendously one-sided that our whole neutrality is tilted to a dangerous angle and needs the prop of labored arguments. However our theories may run, the fact is that we are today part of the economic and military system of Great Britain and her allies. They depend on us. We are so useful to them as a neutral that they are in doubt whether they want us to declare war against Germany. Our partiality is all the more painful because we have allowed Great Britain for many months now to close the great highway of the ocean against our neutral vessels loaded with grain and cotton for Germany. It is safe to say that if our republic were at war and were thus treated, we should cry out from ocean to ocean against such neutrality and friendship.

In analyzing our ethical position it is important to inquire whether we have unconsciously and unwillingly been forced by circumstances into this false position, or whether we inwardly consent to and welcome the opportunity to be unneutral in fact while we remain neutral in profession. A New York daily, in an argument for maintaining our present status of neutrality, said: "The maximum of actual damage we can do her (i. e. Germany), we are doing now." The partisan spirit is so intense that probably others are secretly glad that we can at least contribute our share to the dissolution of Austria and the overthrow of Germany by furnishing the tools. Yet that attitude is essentially base and treacherous. Are we to hoist the white flag of neutrality and cry, "Friend, friend," and under that cover do intentional harm? If any one has allowed such thoughts to lodge in his mind, he has forfeited his right to condemn faithlessness in others.

It is a poor neutrality that will not work both ways. An even handed and truly neutral policy ought to be reversible. But if the situation of the belligerent nations were exactly reversed, should we maintain the same policy? For argument's sake, let us imagine—what is very unlikely—that a series of disasters overtook the British fleet so that it lost control of the seas. The German fleet could then intercept neutral shipping as the British fleet is intercepting it now. American cargoes of food destined for England would be taken to German ports. The British people would eat potato bread and have strictly limited quantities of that issued on government bread cards. The Teutonic allies could buy unlimited American guns and shot and shell to overwhelm

English armies or ships. How long would our present logic seem convincing then? How long would it be before we laid an embargo on munitions of war and demanded that American food and cotton should have free access to ports not blockaded? Is a neutrality which does not bear reversal good enough to satisfy our sense of equity and national honor?

What ought we to do? We should prohibit the exportation of arms and ammunition. On grounds of humanity we should refuse to feed the conflagration of civilization to secure financial profit for ourselves. On grounds of public policy we should prevent the further growth and insidious influence of great social forces directly interested in the continuance and spread of war. On grounds of neutrality and national honor we should escape from a situation so uneven, which puts the sincerity of our high professions in a dubious light. Early in the war President Wilson set the influence of the government against the raising of war loans in this country, and the good sense of the people applauded him. We ought at that time to have applied the same principle. It is commonly assumed that so powerful a trade can no longer be curbed. If that is true, the better self of the nation is once more helpless against mercenary interests. In that case we ourselves now have a war party which dominates our politics. A strong protest from the moral forces of the nation would put that question to the test. Even if unsuccessful it would at least vindicate the sincerity of that part of the nation which is not filling its pockets. We can not afford to cry out against war and to get rich on war. America can not afford to garnish the outside of the up with peace congresses while the inside of the cup is filled with the red wine of war profits.

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## GREAT PROSPERITY IN CONNECTICUT.

### How It Came About.

A Hartford correspondent of the New York Post tells of remarkable prosperity in certain parts of Connecticut and how it came to be.

"Whether or not the peak of the war impulse to Connecticut's manufacturing industries has yet been reached, is problematical. It amounts now to upwards of $150,000,000 in arms and ammunition; in military and naval equipment; in machinery and tools, for manufacture within the State and elsewhere and in brass, the essential material, the world market for which is dominated by a small section of this small State. The end apparently is not in sight. Nor would it be, even if the European war should suddenly come to a close; for Connecticut manufacturers have tied up their immense contracts under conditions which leave the duration of the war out of question to a very large extent.

"Industrially, Connecticut is transformed from a year ago. Plants which then were often more than half idle are now being operated at top speed day and night. New buildings are rising and workpeople are pouring into the cities to add to forces which are already larger than ever employed before. The machinery manufacturers cannot get skilled mechanics fast enough. There is said to be room for 10,000 or 12,000 more immediately. No machinery concern can take an order for delivery under a year, and in some cases a year and a half is the best that can be agreed to.

"Much of this business comes from England and France, more or less from Italy, and recently a considerable amount has come from Russia; though Connecticut got no large share of the big Russian contracts for shrapnel and howitzer ammunition. With Russia so put to it for ammunition of late the other nations are believed to have waived rights to prior delivery, and the greatest possible haste has been made to rush ammunition via Vancouver to the northern nation. Germany herself has by no means failed to come into the Connecticut market. At any rate, large estimates were lately current of shipments from this State to the Teutonic allies. Until a few weeks ago, they went by way of Italy; it is even said that they have been shipped across the Atlantic by way of South America. Very little in the way of arms has as yet been shipped from this State, nor will be until fall.

"This war business is unusually profitable for Connecticut manufacturers and its ramifications extend far. Many a plant is making parts for guns or ammunition or machinery which could not turn out the completed article or any large portion of it; so that the prosperity is widespread over the State. In many cases the arms and ammunition makers have been told to add the cost of new buildings which they must have to undertake contracts which their makers insisted upon to the contract figure, and have done so. The business is so nearly a matter of cash payments as to be highly advantageous. Shipments are laid down on the piers and paid for there, the purchasers to look after ocean transportation themselves. In the case of a recent contract for $10,000,000 worth of rapid-fire guns, of which delivery does not begin till next spring, the British Government paid the Colt's Arms Company $2,000,000 in advance.

"The stocks of concerns doing this war business advance in price over night. Colt's stock is the leader of all Connecticut industries in this. Since the Hartford Exchange reopened in December, it has more than doubled in market value; sales have been made recently at 450, the recent quarterly dividend having put the stock on a 16 per cent basis for the first time. American Brass is another which is rising rapidly, quite outside the expectation of an early extra dividend, this because of the fact that the American Brass Company dominates the brass situation in the United States, though there are other large makers of brass in the Naugatuck valley between Bridgeport on the south and Torrington on the north.

"Waterbury, the brass capital is in the centre of this territory, within which 82 per cent of the brass industry of the United States is concentrated. The brass industry of the United States represents from 55 to 60 per cent of the world's brass making, and the other 40 to 45 per cent is scattered widely. War munitions cannot be made without the heavy use of brass, and to this narrow strip of territory, less than fifty miles long come millions out of every American contract for them, wherever executed.

"Arms and ammunition and the machinery and material for their manufacture form far from a complete list of Connecticut's war orders. The Standard Brush Company, of New Hartford, for instance is working overtime on an order for 400,000 brushes of a type used by Tommy Atkins in cleaning his gun, and this affects the Rogers Rake Company in a near-by village, which makes the wooden blocks for them. The Prentice Company, in Kensington, a New Britain suburb, is making 1,000,000 buckles for the British army. In New Britain, Traut & Hine have orders for 114,-

000 gross of brass fasteners for the leggings of English soldiers. These were made in England until the difficulty in getting brass became so great.

"The Locomobile Company of America in Bridgeport is making autotrucks for the same nations, and many Connecticut plants are making auto parts and forgings. A New London concern is making parts for aeroplane guns, and so great was the rush for them that the first completed was hastened by auto to Canada for immediate shipment. The Terry Steam Turbine Company, of Hartford, is making engines for the Italian navy and the Lake Torpedo Boat Company, of Bridgeport, has contracts for submarines to go to foreign governments.

"These are but the high spots in Bridgeport's boom. Every man of the many laid off last fall by the New Haven Road has been re-employed, and a lot have had to be sent to the city from elsewhere. Indeed, many railroad men have had to be sent into the State from elsewhere, for the demand for labor in Bridgeport and other cities is such that unskilled labor is taken almost as quickly as skilled."

We recall the remark made by the Rev. Dr. Van Horn in a sermon last Sunday in effect that he blushed for shame when anyone, (as many do) was found rejoicing over prosperity brought about in this way.

The New York Post printed the article in its weekly financial review as one of the good signs of the times. Is it? Read what Drs. Aked and Rauschenbusch say in The Pacific this week.

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## THE "GENIUS OF CREATION" AT THE EXPOSITION.

**Guy D. Yoakum.**

The "Genius of Creation" stands before Machinery Palace. It is there, they say, because it needs a background not to be had in the center of the Court of the Universe. But a deeper reason than its need of a background might well have called this monument to stand where it does, even the logic of putting the symbol near the thing symbolized.

For this "Genius" is not the Jehovah God of Genesis, but the Spirit that presides, after a pagan manner, over all creative works. From those mysterious wings, lifted yet brooding, come both man and his own works—his hand and its cunning, his brain and its hot desire to raise images of its own inner beauty and strength. And symbolizing man's creative labors it is in place before Machinery Palace.

What an exhibition of Machinery it is! Seven palaces, out of twelve are devoted almost entirely to it. Of the remaining five only one, the Fine Arts, owes nothing to mechanism, for even education is set forth as largely "manual" and concerned with machinery. In Festival Hall another spirit dominates, but the organ is a mechanical wonder, and is so exhibited. Had the Athenians or the Florentines ever celebrated the opening of the canal they might have built an Exposition in which the "Genius of Creation" would appropriately have stood before the Palace of Plastic Arts, or the Palace of Poetry, but in our Jewel City it belongs precisely where it is.

Let us accept this Exposition as final proof of man's ability to make what he pleases. He can make a Hoe Color Press; he can make Automobiles, Pipe Organs, and Panama Canals; he can make miraculous machines that fly, that talk, that almost pray for him, with no end to his miracle-working in sight. The time is fully come now to bend our energies toward a different goal; not to make a machine that will pray for us, but to make all our machines pray for us. They must serve spiritual ends, or this transitory Fair will symbolize our labors in a way we nether expect nor desire.

The Hoe Color Press may not be the perfect press, but it's good enough; let us use it to tell the truth with, and to picture the beautiful. Neither is the automobile as swift as some dream of making it, but it is swift enough; now let us speed up our purposes until every chugging cylinder and flying wheel are sanctified by the urgency of the King's business. We are rich enough; the Fair proves it, but we need to look forward now to an Exposition that shall assemble, and set in jeweled beauty equal to this, all the practical dreams there are, and all the dreams of our dreamers, to banish from so opulent an earth the poverty that blinds, unnerves and defiles our brothers. When we do this our machinery will be a treasure of the spirit equal to the finer arts of older days.

Somewhere on those spacious walls, over some carved portal or upon some noble arch, it would have been well had the builders chiselled this prayer:

"Let the favor of the Lord
our God be upon us;
And establish thou the work
of our hands upon us;
Yea, the work of our hands
establish thou it."

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## THE CALIFORNIA ORIENTAL MISSIONS.

For more than a year now the missions for Chinese and Japanese, previously under the care of the California Oriental Mission, have been directly supervised by the American Missionary Association in co-operation with the State Conferences of Northern and Southern CIalifornia. The directors of the two conferdences recommend a total budget for the work in their respective conferences, vote the appropriations in detail to each mission, and review the work of the superintendent, who reports to them each month in the same way that the home missionary work is reported by the conference superintendent.

This plan appears to have increased the feeling of interest in the Oriental missions among the churches generally, as the now widely adopted plan of local committees for each mission seems to have developed the interest in the local church with which a mission is connected.

With the co-operation of Dr. Pond in developing the religious results of the mission work, there seems to have been no decrease of efficiency under the new plan. It has made possible a much desired simplification of financial relations between the churches and the A. M. A. and an apparent increase in their financial support of the work.

Since 1910 the total cost of the current work of the Oriental Missions has increased from $19,844 to $22,817. A large part of the cost of the work is borne by the members of the missions themselves, but the gifts of the churches to the A. M. A. work as a whole have considerably increased.

In view of these facts, it has seemed to several members of the Board of Directors of the California Oriental Mission that it would be for the best interests of the work to transfer to the American Missionary Association all the real estate and pesonal property now owned by the California Oriental Mission and at present being used by the American Missionary Association for Oriental mission work. It is difficult to maintain the legal requirements for holding

the property under a separate corporation, and hundreds of dollars will be saved in interest and legal expenses if the organization of the American Missionary Association holds and administers the property, as well as directing the work of the Oriental Mission. The estimated value of the property in San Francisco, Oakland, Berkeley, Fresno, Santa Barbara, Riverside and San Diego, is about $9,500, which there would be little chance to pay up except through the help of the American Missionary Association.

This question of transfer will be considered at the Annual Meeting of the California Oriental Mission held in connection with the session of the Northern California Conference on Thursday, August 26.

G. W. H.

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### WHO IS THIS JESUS OF NAZARETH?

(Note: This poem was written years ago by the wife of Dr. Cyrus Hamlin, who was for many years the president of Robert College in Constantinople).

Who is this Jesus of Nazareth?
The Mussulman soldier caught his breath,
And knit his brow like a man oppressed
Whom the soft divan had brought no rest.

He had come from a field of God accurs'd;
He had fought where devils did their worst!
The fearful fray he would fain forget—
In his soul its echoes were ringing yet.

Who is this Jesus of Nazareth?
The women all called his name in death;
And the very children, caught to impale—
Nay!—not for a woman's ear that tale!

"Your blood would freeze at its very fount;
Yet the fire up into your brain would mount
Till you shrieked at night, when the winds awoke,
And shuddering cowered till morning broke.

"Nay, ask no question! I know not why
The women and harmless babes must die.
'Twas my chief's to order—mine to obey.
Be it on his head at the Judgment Day!

"Yes—there was one alternative:
'Call on our Prophet, and you live!'
But every victim, with dying breath,
Called upon Jesus of Nazareth!

"Who is this Jesus of Nazareth?
Does he bear a sword that conquers death?
Must I meet him there, when Azrael calls
My naked soul to the judgment halls?

"Go—ask the Giaours—and tell me true,
Who is this Jesus of Nazareth? Who?
I have fought for Allah! But if he be
Allah's vicegerent—woe is me!"

Jesus of Nazareth! Lord of Life,
Conqueror of all this world's mad strife!
Vengeance for blood that cries to thee!
Bow the False Prophet on bended knee,
Till the Cross shall quench the Crescent's ray
From St. Sophia to the Gates of Day;
And murderous Moslem, with contrite breath,
Shall call upon Jesus of Nazareth!

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### THE FOURTEENTH INTERNATIONAL LORD'S DAY CONGRESS.

It will be held in the Municipal Auditorium in Oakland, July 27th to August 1st. It will be a great event. No preceding Congress was planned on so broad and comprehensive a scale.

Seventeen countries will be represented, viz.- United States of America, Canada, England, Scotland, Holland, France, Belgium, Switzerland, India, China, Siam, Laos, Korea, Japan, Persia, Australia, Egypt, Africa. Other countries from which representatives were promised and expected are prevented from participating by the European War.

Thirteen different denominations will be represented on the platform, viz.- Baptist, Canadian Presbyterian, Church of England, Congregational, Disciples, Episcopalians, Greek Catholic, Jewish, Lutheran, Methodist, Presbyterian, Reformed and Roman Catholic. The program presents twenty-six general topics and one hundred and twenty-five subtopics. For the discussion of these various topics there have been an equal number of assignments.

The Congress will open Tuesday, July 27th, at 2 P. M. At the afternoon session members and delegates will be enrolled.

At 8 P. M., there will be a mass meeting. The devotional service will be conducted by the Rev. Wm. M. Rochester, D.D., Secretary of the Lord's Day Alliance of Canada, and the Rev. Warren H. Landon, D.D., President of the San Francisco Theological Seminary.

The permanent president of the congress, the Hon. Alton B. Parker of New York, will be introduced and the organization will be completed by the calling of the roll. Then addresses of welcome will follow by Gov. Johnson of California and Mr. C. C. Moore, President of the Panama-Pacific Exposition. Rt. Rev. Wm. F. Nichols, D.D., and Rt. Rev. E. H. Hughes, D. D., will extend the greetings of the churches of the Pacific Coast and Mr. Walter MacArthur of San Francisco and the Mayor of Oakland, representatives of Civic and Labor interests, will extend the welcome of these great forces. Judge Alton B. Parker will respond for the Congress.

There will be three sessions a day—forenoon, afternoon and evening. A pleasant diversion in the course of the proceedings will be supplied by the Edna White Trumpet Quartette, of young ladies from New York City, who will lead the music of the Congress.

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### SANDIE'S TROPHY.

"So you've brought back his helmet, Sandie, my man;
And you killed him, I guess? It's a trophy you've won?"
* * * * * * *
"No-a, na-a," replied Sandie, "that wasna the plan;
The man was a freend, gin ye'll wait till I'm done.
I dressed his wound, an' he sorted mine.
No' a word could we speak, the ane tae the ither;
But I lookit at him, an' I kent him a brither;
An' I gied him my bonnet, in token, ye ken.
He lauched, an' he grippit my han'—and then
He gied me his helmet; an' it cam' tae my mind,

Here's a trophy, thoucht I, of a newfangled kind.
I dressed his wound, an' he dressit mine;
No' a word could we speak, the ane tae the ither;
But tho' he was German, I kent him a brither."

— H. J. Dawtrey.

# Among the Churches.

**Berkeley, First.**—Eleven persons were welcomed into fellowship last Sunday, coming by letter.

**Redwood City.**—Sunday July 4th two united with the church on confession. Rev. and Mrs. C. H. Stevens and family have rented Rev. Ben F. Sargent's Cottage at Montesano on the Russian River where they will spend the month of July.

**La Jolla.**—Our church edifice was almost completely wiped out by fire at an early hour on the morning of July 1st. The building was fired by an incendiary. However, we do not believe that malice against our organization had anything to do with the job. Other fires have occurred lately by incendiaries, and this was just another one. Insurance, $2,300. Loss, probably twice that much. We are planning to meet temporarily in a vacant store building, although we may accept the offer of the San Diego Playground Commission, and use their new community house. We saved the pulpit, piano, one organ, pulpit furniture, and pastor's library. We are not discouraged, but shall nerve ourselves for the recovery.

**Pomona.**—The pulpit of Pilgrim Church is being supplied during the month of July by Rev. James H. McLaren, of Pasadena. At the morning service on July 4th Dr. McLaren spoke on "The Triumph of Goodness." At the evening service on "How Can the Nations be Made to Dwell Together in Peace?" On Tuesday, June 29th the Woman's Missionary Union of Pilgrim Chuch held their last meeting before the summer vacation at Ganesha Park, Pomona's large pleasure ground. The speaker at this meeting was Miss Olive Gibson of San Mateo, New Mexico, who gave an unusually pleasing address concerning her work. She is specially interested in fitting pupils for the Congregational Education Society's Industrial School at Albuquerque.

**Glendale.**—Children's Day was recently observed. An excellent program of music, recitations, class exercises and an illustrated address by the pastor was given to an audience that completely filled the church. Thirteen were graduated from the Primary department. Mr. Willisford, the pastor, has just finished a series of Bible sermon-lectures as follows "How we got our Bible"; "The Bible and Inspiration"; "How big is your Bible?"; "Can we believe the Bible?". This series was given on Sunday evenings and have proved most helpfull to a better and larger knowledge of Bible. The communion service was held Sunday June 27. An effort was made to have "every member present." Several of the church members helped the pastor to call in person, write a personal note or phone to every member. A very large per centage of the membership was present. The pastor gave the right hand of fellowship to seven, all adults, four being men, heads of families. Thirty-one have been received into the church since January 1st of the present year.

## NOTES AND PERSONALS.

The Rev. Stephen Emerson, for many years a California pastor, now of Prescott, Arizona, has been in attendance at the Exposition.

The Rev. James H. Lash, pastor of the Lake Avenue Congregational Church of Pasadena, has been visiting the exposition. He preached last Sunday in the First Church of Alameda.

The Rev. Dwight J. Bradley has resigned as assistant pastor of Plymouth Church, Oakland, and has accepted a call to the new church in the Highland part of Cleveland, a new residence section in that city where there is promise of much growth.

Mr. Harvey V. Miller was ordained to the gospel ministry by a council which met in the Boulevard Church of Oakland on the 21st of June. He read a statement of belief and of religious experience, telling of the joy of the ten years of student ministerial activity. Mr. Miller is an alumnus of Whitman College and of Pacific Theological Seminary. The ordination sermon was given by the Rev. A. W. Palmer; the prayer by Rev. R. C. Brooks; the right hand of fellowship by Rev. M. B. Fisher; the charge to the minister by Professor Tolson; the charge to the people by Rev. F. J. Van Horn.

## A SOUTHERN CALIFORNIA CHURCH STARTS A MOVEMENT TO SECURE AN EMBARGO ON MUNITIONS OF WAR.

A telegram from Long Beach to The Pacific states that the Rev. Henry Kendall Booth, pastor of the Congregational Church in that city, preached an Independence Day sermon in which he suggested that a petition be sent to President Wilson asking that Congress place an embargo on munitions of war to Europe.

A committee is preparing this petition. All interested persons are asked to address the Long Beach church for copies and suggestions.

## THE CONGREGATIONAL PARTY ENTERTAINED AT LONG BEACH.

To the Long Beach Church, on June 30-th, came one of those festal occasions which in anticipation, realization and retrospect are alike joyous and inspiring.

These gladsome hours became theirs through the visit of "The Congregationalist" party, which, though numbering but twenty-seven persons, was, in its representative character, a host of uncounted thousands.

Fully realizing that the allotment of a day from the sharply-defined itinerary was a generous bestowment of the party's time, the Long Beach church carefully planned to have every moment of the visit spent to the best possible advantage. A delegate was sent to Los Angeles to extend advance welcomes to the eastern friends and the fifty attending members and wives of the Los Angeles Ministerial Union, and to hand out badges and bath house tickets.

Then on arrival of the train those who wished to pay to their respects to Neptune—and many of them did so—were conducted to the great plunge bath, from which exit could be speedily made to the surf.

A delightful social half-hour in the church parlors and in viewing the new church edifice and its various appoint-

ments preceded lunch served by the church ladies to 250 guests.

Then followed a veritable "feast of reason and flow of soul" under the leadership of the Rev. Stanley Ross Fisher, pastor of the Church of the Messiah, who as president of the Los Angeles Ministerial Union had charge of the festive gathering.

The church choir gave some choice selections, then Mayor L. N. Whealton in a ringing address welcomed the visitors; J. L. Thomas, president of the New England Society, seconded the Mayor's greetings; Rev. Henry Kendall Booth, pastor of our Long Beach church, voiced the appreciation of his membership, and Rev. Dr. Kingman, of Pomona, and others gave brief expression of the heartfelt satisfactions of the hour.

Next in order was the supreme feature of the day in the address of Rev. Howard A. Bridgman, the editor of The Congregationalist. Humorously telling some of the incidents of the overland trip, during which he cared for "the 26 lambs of his flock," in glowing language he referred to the broadening effects of travel and of this journey in particular as affording a closer insight of the great problems of the western country, present and prospective.

Speaking for his traveling companions also, they all rejoiced in what had already been seen of the work that Congregationalism was accomplishing in Christian education and the upbuilding of citizenship in these newer regions of the United States.

With felicitous breadth and heartiness he assured those present of the sympathy and cordial interest of the eastern churches and predicted that this visit would surely promote increased unity of thought, action and fraternity.

This feast of good things, prolonged beyond schedule arrangements, allowed time only for a quick trip by autos along the ocean front to Signal Hill which latter affords a superb view of the city and its vicinity.

To the hosts these hours were or rarest enjoyment and it is hoped that the visiting guests will retain fragrant memories of the day spent at Long-Beach-by-the-Sea.

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### A VACATION SUNDAY SCHOOL.

**How it Works in the North Congregational Church, Berkeley.**

Vacation produces a problem for Sunday Schools. There is a desire to rest. Teachers and pupils are weary. Some Churches solve the problem by suspending their schools, other would like to do it but fear criticism. "Satan never takes a holiday", therefore Christians should be guided by him. But there are conscientious reasons for not suspending the Sunday School and they should be taken into consideration. Yet there is weariness in a task that is never ending, it becomes a round that repels. There is refreshment in stopping and beginning. To meet the situation, the North Church, a year ago, through its Sunday School officers and teachers, planned a vacation term covering six weeks. The sessions were to be mass sessions in two sections: the Primary and the Junior, Intermediate and Senior. Two officers or teachers were to be present in each section each Sunday, the pupils were under no compulsion to attend. Six programs were arranged. First, "Story day" when one of our teachers told the story of "Polly Anna" as fully as could be done in thirty minutes. The second was "Musical Sunday" when some very fine records were rendered upon a Victrola with explanations of the pieces, as to authorship, occasion of writing, the musician etc. This was done by a teacher. The third, July 5, was "Patriotic Sunday". After suitable exercises a patrotic talk was given on "Life in the South Sea Islands" by a traveler of wide acquaintance in those islands. The fifth was "Missionary Sunday" when a missionary gave an interesting discourse illustrative of the work in her field. The sixth was "Japanese Sunday" when Mrs. S. L. Gulick,of Japan, spoke of the "Children of Japan". The sessions were one hour, the first twenty-five minutes being given up to opening exercises with much singing and a devotional service. The special feature occupied a half hour and five minutes was given to the closing execises. The attendance was good, being above the average of former years, and when the regular sessions were resumed the first Sunday in August all came together feeling that there had been a vacation. The teachers especially appreciated it for they were able to absent themselves without uneasiness. It is being repeated this year on a little different scale, the best thing about the plan being that it is capable of many forms and offers of change for the ingenuity of those having it in charge.—S. C. P.

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### EASTERN WASHINGTON.

Rev. J. N. Pendleton, our Sunday school missionary, has returned from a trip to the state of Maine, and has brought with him his parents to make their home in this city.

Rev. H. H. Wikoff, Pacific coast secretary of the C. C. B. Society spent a few days at Cheney recently, and occupied the pulpit on Sunday morning. He was instrumental in adding to the annual financial budget of the church about $700 with more to come. His services proved very acceptable to the officers of the church, and it will make it much easier for the pastor during this year. Secretary Wikoff would make a splendid financial efficiency officer for the Pacific coast, and we need such an officer. I hereby nominate him for such an office.

President Penrose of Whitman college, spent a good part of last week in one of our hospitals following an operation on his left eye. We understand the result to be favorable, and we sincerely hope that it will restore to him his full vision.

We are now in the midst of our Chautauqua week which proves of unsual interest. The program is of a high order. We had Dr. Newell Dwight Hillis, on Sunday night. He gave his great lecture on "America, Today and Tomorrow."

A Congregational banquet was also arranged for Monday noon when about a hundred ministers and laymen met. The Doctor's address on this occasion was one of remarkable brilliancy, and greatly enjoyed by the select company.

The Doctor lectured at Cheney on Sunday afternoon. He had a large hearing on both occasions.

Rev. C. E. K. Whitney, of Hillyard, has a choir of boys of over 100, which attracts considerable attention. They are going to have a place on the program of the Inter-State Fair.

The three leading Congregational churches of this city, Westminster, Plymouth and Pilgrim, are to be closed on Sunday nights during July and August.

Spokane, July 2. J. EDWARDS.

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"Nothing lovely ever dies,
But passes into other loveliness,
Star dust or sea foam, flower or winged air:
If this befall our poor unworthy flesh—
Think thee! what destiny awaits the soul!"

# For The Children.

### THREE-FOURTHS GOOD.

"Now will you be good?" said little Rob Wood
To his baby sister Sue,
As he lifted his hand with a look of command,
And the baby answered, "Goo."

"You've sucked Noah's paint till he's ready to faint,
And wrecked nearly all of his crew.
Is that being good?" asked stern Bobby Wood,
And the baby gurgled out, "Goo."

"You mean pretty well, so seldom you yell,
And you never were known to look blue,
But you're not always good—that's quite understood"—
And the little one laughed and said, "Goo."

"Goo is three-fourths of good," said wise Bobby Wood;
"I suppose that's the best you can do;
But when you're as big as I am, you sprig,
You'll have to be good clear through!"

—Exchange.

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### CANCELLING UNKIND WORDS.

Some of the older boys and girls have doubtless studied cancellation in school. But there is another kind of cancellation that can be used by boys and girls of all ages. For example, two boys were speaking of another boy:

"He is so slow in games," said one.

"Yes," replied the other, "but he always plays fair."

"He is so stupid at school," said the first boy.

"But he always studies hard," answered the second.

Thus, you see, every unkind word spoken by the first boy was canceled by a kind word from the second. Suppose that the next time we hear an unkind word we try to cancel it by putting a kind one in its place.—Apples of Gold.

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### A QUARREL AND HOW IT WAS SETTLED.

Alice and Bertha played in the same garden, because they were little sisters.

They were always playing in the garden, and everybody who passed by would say, "Hello, Alice!" and "Hello, Bertha!" and the little sisters would run to the fence and say: "Good morning! Good morning!"

But one day a very sad thing happened. Alice and Bertha had a quarrel.

Alice wanted to play that her house was under the pink rose bush by the fountain. But Bertha wanted to play that her house was under the pink rose bush by the fountain. So Alice said that she wouldn't play at all, and Bertha said neither would she. They each walked around the garden alone. It was sad.

They thought the sun did not seem bright, and they did not like the little fountain, and they were very miserable and did not know what to do.

So Alice walked back to see what Bertha was doing. And what do you suppose that was?

Why, Bertha was walking back to see what Alice was doing.

Just then a little bird flew down and took a bath in the fountain. He splashed and splashed and splashed. Alice laughed and Bertha did too.

Alice and Bertha looked at each other and kept right on laughing and laughing.

"You may have your house by the pink rose bush, Bertha!" said Alice.

"Oh, no! You have yours there," said Bertha.

"I tell you what," Alice said, 'We will have our house there together."

The dreadful quarrel was over at last, and the two little sisters were happy again.

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### HOW FATHER CURED HIS HORSE.

"Well," said Reuben, the story-teller, "father always wanted a horse, because the folks in Greene lived scattered, and he had so far to go to attend funerals and weddings and visit schools, you know; but he never felt as if he could afford to buy one. But one day he was coming afoot from Hildreth, and a stranger asked him to ride.

"Father said: 'That's a handsome horse you're driving. I should like to own such a horse myself.'

" 'What will you give for him?' said the man.

" 'Do you want to sell?' says father.

" 'Yes, I do. And I'll sell cheap,' says he.

" 'Oh, well,' says father, 'it's no use talking, for I haven't the money to buy with.

" 'Make an offer,' said he.

" 'Well, just to put an end to the talk,' father says, 'I'll give you seventy-five dollars for the horse.'

" 'You may have him,' says the man, as quick as a flash, 'but you'll repent of your bargain in a week.'

" 'Why, what ails the horse?' says father.

" 'Ails him? He's got Old Nick in him, that's what ails him,' says he. 'If he has a will to go, he'll go; but if he takes a notion to stop, all creation can't start him. I've stood and beat that horse till the sweat ran off me in streams. I've fired a gun close to his ears. I've burned shavings under him. I might have beaten him to death or roasted him alive before he'd have budged an inch.' "

" 'I'll take the horse,' says father. 'What's his name?'

" 'George,' says the man.

" 'I shall call him Georgie,' said father.

"Well, father brought him home, and we boys were pleased, and we fixed a place for him in the barn, and curried him down and fed him; and father said 'Talk to him, boys, an let him know you feel friendly.'

"So we coaxed and petted him, and the next morning father harnessed him and got into the wagon to go. But Georgie would not stir a step. Father got out and patted him, and we brought him apples and clovertops; and once in a while father would say: 'Get up, Georgie,' but he didn't strike the horse a blow. By and by he says: 'This is going to take time. Well, Georgie, we'll see which has got the most patience, you or I.' So he sat in the wagon, took out his skeletons—"

"Skeletons?" said Poppet, inquiringly.

"Of sermons, you know. Ministers always carry around a little book to put things into they think of when they are out walking or riding or hoeing in the garden.

"Well, father sat two full hours before the horse was ready to start; but when he did, there was no more trouble that day. The next morning it was the same thing over again, only Georgie gave in a little sooner. All the while

it seemed as if father couldn't do enough for the horse. He was around the stable, feeding him and fussing over him, and talking to him in his pleasant, gentle way, and the third morning, when he had fed and curried him and harnessed him with his own hands, somehow there was a different look in the horse's eyes. But when father was ready to go, Georgie, put his feet together and laid his ears back, and wouldn't stir. Well, Dove was playing about the yard, and she brought her stool, and climbed up by the horse's head.

"Dove, tell what you said to Georgie that morning."

"I gave him a talking to," said the little girl. "I told him it was perfectly 'diculous for him to act so; that he'd come to a real good place to live, where everybody helped everybody; that he was a minister's horse, and God would not love him if he was not a good horse. That's what I told him, and then I kissed him on the nose."

"And what did Georgie do?"

"Why, he heard every word I said; and when I got through he felt so 'shamed of himself he couldn't hold up his head, so he just dropped it till it almost touched the ground, and he looked as sheepish as if he had been stealing a hundred sheep."

"Yes," said Reuben; "and when father told him to go he walked off like a shot. He has never made any trouble since. That's the way father cured a balky horse. And that night, when he was unharnessing, he rubbed his head against his shoulder, and told him, as plain as a horse could speak, that he was sorry. He's tried to make it up with father ever since for the trouble he made him. When he's loose in the pasture, father has only to stand at the bars and call his name, and he walks up as quietly as an old sheep."

"He likes to eat out of a plate," said Dove; "It makes him think he's folks."—Golden Censer.

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### WHY MARY WAS LIKED.

I read the story the other day about a little girl named Mary, and I thought you would like to read it, too, so here it is:

A queer old man once made a tea party for the little girls in town; and when they had all come and were gathered in his front yard, he offered a doll for the most popular little girl, and asked them all to vote which should have the prize. But many of them did not know what "most popular" meant. So he told them it was the best-liked little girl.

Then they all voted, and Mary was the one who had the most votes and received the doll, though no one could say she was either the prettiest or the cleverest of them all.

"Now," said the queer old man, "I will give another doll to the one that first tells me why you all like Mary the best."

Nobody answered at first. But presently one of them spoke up and said "It's because Mary always finds out what the rest of us wants to play, and then says, 'Let's play that'."

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### SOWING AND REAPING.

"Men do not reap in the spring, my dear,
Nor are granaries filled in May,
Save it be with a harvest of former years
Stored up for a rainy day.

"The Seasons will keep their own true time,
You can hurry nor furrow nor sod;
It's honest labor and steadfast thrift
That alone are blessed by God."

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### AN HIGHER EXCELLENCE.

Peace hast thou witnessed! There exists
An higher than the warrior's excellence.
In war itself is no ultimate purpose;
The vast and sudden deeds of violence,
Adventures wild, and wonders of the moment,
These are not they, my son, that generate
The calm, the blissful, and the enduring mighty!
—Schiler (tr. by Coleridge).

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### GENESIS AND EVOLUTION.

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